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The Greek Orthodox Missionary

PHILOTHEOS

(A first modern Greek mission novel)

By ELIAS VOULGARAKIS

Research in Greek bibliography to find writings of missionary content, particularly of the past, results in disappointment for the inquirer rather than satisfaction, due to the scantiness of such works. Hence we feel understandable joy when we find a small book published at the start of our century and devoted to mission entirely. It is the novel by Nicolas Ch. Ambrazis, titled, "*Philotheos Athenalides, the Greek and Orthodox Missionary*", 89, 229pp.

The author, whose remembrance is still alive among the aged, was one of the competent theologians in his generation. He was born in 1854 at Arta, Epirus, and died at Athens in 1926. Graduated from the Halki Divinity School at Constantinople, he did not enter the clergy, but worked as a layman. He won distinction as a preacher and writer of noteworthy theological works. In addition he was active in other church and social causes. He served as a member of Parliament from Arta and as president of various religious societies.

His writing work was truly remarkable. He began it at 22 years of age, when he issued his first study titled *Protestantism* (Athens, 1876); since then he published other works, principal among which were: 1. *An Essay on the Union of Anglican Episcopalians*, Athens 1891; 2. *Rabbi Isaac M.* in 2 vols., Athens 1901 and 1906, translated into three languages; and 3. *The Orthodox Church in Relation to the Other Christian Churches*, also in 2 vols., Athens 1902 and 1903.

The theological interest of Ambrazis, as shown in these writings, was directed toward exploring the relationship between Orthodox and Protestants. It would not be too bold to characterize his preoccupation by the present

day term "ecumenical theology", because he was imbued with a truly ecumenical spirit, though he lived in a time of intense confession antagonism among Denominations.

We do not know what gave occasion to writing the novel. The only hint coming from the author's family environment is that he came under the influence of Jules Verne's works, in which the latter popularized scientific concepts successfully and pleasantly; so Ambrazis decided to imitate him in the field of theology. But it is very doubtful that he aimed to render the idea of missionary service popular first and foremost. One does so with something already investigated and found worthy of conveying to others. That for him should not have been Mission, but the relations of the several Churches among one another.

In our novel sufficient room is given to them: first at its start, where a meeting of Orthodox, Catholic and Protestant theologians is reported on; and second, toward its close, where a very lengthy discussion is inserted as held by the Orthodox hero of the story with two Protestant theologians. If we do assume that the motive to write the novel was the popularization of his views on inter-Confession problems occasioned by the meeting of Orthodox and non-Orthodox theologians, we must also admit that Mission was in the author's mind, at least on a second level. Otherwise it is hard to explain why so much length is given to it, or why it was chosen as a frame for the inter-Confession dialogue. Mission was not something altogether unknown to Ambrazis, as shown by his book *Rabbi Isaac*, which has a paramount missionary character. Besides, from our novel itself we ascertain that its author had a knowledge of the non-Orthodox Churches' mission activity,

and what is more note-worthy, sufficient familiarity with the missionary work of the Russian Church. Lastly, from the arguments adduced by himself in his book to defend Mission, it can be concluded that he had faced the problem and possibly had formed his own idea about the manner of carrying out such a task.

From this standpoint the value of this little novel is apparent. Besides the pleasant and instructive moments it offers the reader, it expresses the views of a Greek theologian on Mission. Having lived at the opening of our century, he is without doubt the first thinker in Greece to occupy himself with Mission to such an extent. For that reason we have thought it useful to make his work known.

We first give a summary of his novel, then proceed to a systematic analysis of his thoughts on Mission.

A. The Summary.

The main character in the plot is called Philotheos Athenaides, a Greek as the author states, hailing from Epirus. He studied at Halki Divinity College, but did not obtain his degree, because regulations demanded that it be awarded to those agreeing to enter the clergy; else, a statement of studies was granted instead. His refusal to be ordained was for two reasons: first, awe toward the priesthood, for which he felt too young and immature; second, the great significance he attached to the Lord's commandment, "Go ye...., teach all nations", which he thought himself duty-bound to follow.

The scene of his refusal to be ordained after the successful completion of his studies was lively. The Dean of the Divinity School summoned him to take Holy Orders, even pointing out to the young graduate, "the loftiness of a bishop's years to come". When Philotheos was asked by the Dean to give reasons for his refusal, the former put forward the commandment for mission, stating verbatim: "So long as even one unbeliever exists on earth not knowing Christ and His divine Gospel, this commandment impels all Christians to act for the conversion of such a soul". The Dean then reminded him that the commandment for mission was being fulfilled by the Orthodox through the work of the Russian Church in Japan and China. Philotheos countered with the retort that precisely such work emphasized the duty of us Orthodox Greeks for mission, since we have

a glorious missionary past. The Dean followed with a query on the possibility of mission being undertaken by the Orthodox Greeks when means for it were lacking. Philotheos objected saying, mission was not a matter of means, but the will of God. Next the Dean had him face the dilemma: either ordination, or no diploma. The answer of Philotheos was, the Apostles were not holders of degrees to proclaim the truth. The debate between the Dean and Philotheos went on in this way, until the first realized that the young graduate's views were impossible to shake and gave up all further effort; the second left the School. He was branded by the Dean as an "eccentric" and by his fellow scholars as "insane".

Philotheos left the school for the sake of his ideal, but found himself facing reality. He not only lacked funds, he knew no person to whom he might confide his aspiration and ask for aid. Yet, he allowed himself no thoughts of despair, trusting fully in God's providence.

As the boat taking him from Halki island to the city approached the dock, he met a priest on board named Benedict, who had already heard of the young man's defection. On hearing the story again from Philotheos himself and of his hard plight, he proposed to the young man to accompany him on the latter's forthcoming voyage to Calcutta, India, where the Patriarch was appointing him to serve the Greek Orthodox Community there.

Philotheos accepted the invitation with gratitude. The Saturday following, 25th July, 1874, they embarked on the Dutch steamship CORRIDOR. After a trip of several days they passed Aden and were in the Indian Ocean. Between the islands Maladiva and Chagoun they met with a formidable wind storm and heavy seas. Their plight was tragic: an explosion in the boiler-room completed the disaster. Passengers and crew cast themselves overboard. Philotheos shared their fate, wrestling with the billows till he lost consciousness.

When he came to he faced a gruesome spectacle: Skeletons and human bones were strewn on the ground; the Rev. Benedict and some fellow-passengers were hanging in a tree. They soon became prey to cannibalism on the part of the natives surrounding them. The shipwrecked men had been washed ashore on an island inhabited by cannibals.

Philotheos' turn came soon. The savages' chieftain, tall and ferocious in aspect, approached his new victim with the same intent which he had shown in the case of the other

castaways. But all of a sudden he changed his manner, turning his murderous move into wonder and awe. Pointing a finger at Philotheos and staring at his own followers he cried out solemnly, "Taboo!" The reason for that shift was an oversize birthmark on the face of Philotheos, which the chief had probably taken for a sign distinguishing those sent by God. From that moment on the natives' behaviour was different. It took terror-struck Philotheos some time to discover the cause for the change. Recalling the similar occurrence to Paul at Lystra of Lycaonia (*Acts 14:11*), he sought to explain the natives' error to them; but how? The means of expression was lacking and every effort of his resulted in adding to their dread.

Deeming this event as a step in the plan of God's providence, he accepted the situation; at the same time he reflected that in this way a first rate chance was given him to realize his life's dream, i.e. to

preach the word of God to those who sat in the land of the shadow of death. Taking up promptly the role ascribed to him by the natives, he began making his will known by commands, which he conveyed to the crowd through the tribe's witch-doctor.

His quick steps were, first to dig a common grave for burying the human remains, and second, to clean the area round about of old cannibal remnants and other filth that polluted the air and made it stifling. He was cautious not to touch the idols, feeling that their abolition had to come from within, as the effect of instruction, not as the sequel of any bidding.

He next demanded of them to set up a small hut in a large tree, with a suspended ladder that could be hauled up for safety. In the evening he retired to this place of rest in the grip of fear; he found comfort in the New Testament, prayed and soon fell asleep.

(Continued)



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OF ST CLEMENT

Apostle of Bulgaria

By THEOPHYLACTOS

Archbishop of Achris († 1107)

III

ΚΕΤ Κάμπτεται τούτοις ὁ γέρον, καὶ οὐδὲν περαιτέρω περὶ παραιτήσεως τοῖς πρὸς τὸν βασιλέα λόγοις προσθεὶς ὑποστρέφει μὲν εἰς τὸ μοναστήριον, τὸν δὲ ἄνω Βασιλέα τῷ αὐτοῦ σκοπῷ ἐορῶσκει συντρέχοντα. Ἄμα γὰρ τῇ ὑποστροφῇ νόσφ' μὲν καταβάλλεται, προεγνωκῶς δὲ τὸν θάνατον ἐξιτήριον δῶρον ταῖς Βουλγάρων ἐκκλησίαις χαρίζεται, καὶ τὸ λείπον τῷ τριωδίῳ προστίθισι· τὸ γὰρ ἀπὸ τῆς καίνης Κυριακῆς ἄχρι τῆς Πεντηκοστῆς ψαλλόμενον τότε διη συνετέλεσε. Καὶ τοῖς τεκμαίρεσθαι τοῖς δευτέροις ἐντεῦθεν ἔστι, τίς ἂν εἴη ἐρρωμένος τὸ σῶμα, ὅς κεν τῇ νόσφ' τοῖς πόνους ἑαυτὸν κατέτρυχεν. Ἀλλὰ γὰρ ἦν ὅπως ὁ ἔσω αὐτοῦ ἀνθρωπος τοσοῦτω μέτρῳ ἀνακατανοόμενος, ὥσπερ ὁ ἐξω ἐφθείρετο, καὶ κατὰ Παῦλον εἶπε λέγειν· Ὅταν ἀσθενῶ, τότε δυνατός εἰμι. Τί ἔτι; Διατίθεται (καὶ τοῦτο γὰρ κανονικόν), περὶ τε τῶν θιβλίων αὐτοῦ ὧν ἐποίησε, καὶ τῆς ἄλλης αὐτοῦ περιουσίας, μᾶλλον δὲ τοῦ Θεοῦ, ὃ πάντα εἶχε, καὶ ὃν ἐπλοῦτει μόνον, τὸν καλὸν μαργαρίτην ὁ σοφὸς ἔμπορος, ὀλίγια τῶν δαστῶν φροντίζων. Καὶ τοίνυν πάντα διχῇ μερίσας τὴν μὲν ἡμίσειαν τῇ ἐπισκοπῇ, θατέραν δὲ μοῖραν τῇ μονῇ καταλέλοιπε, δέξας πάντως κἀντεῦθεν, ὅπως δεῖ καὶ κτᾶσθαι καὶ ὡς ἀμφότερα τῷ πρὸς Θεὸν νεύματι. Ἐκεῖνος γὰρ τὴν τε κτῆσιν ἐκ πιστῶν ἀρχόντων καὶ βασιλέων ἔσχεν, οὐς οὐκ ἔδει πάντως ἀποψυχραίνειν τῇ παροράσει καὶ μάλιστα πεφυκότας θαρβαρικώτερον. Ἐδείξε δὲ καὶ ὁ Κύριος, οἷς τὴν μυροφόρον ἐκείνην οὐ μόνον οὐ παρείδεν, ἀλλὰ καὶ προσαπεδέξατο καὶ τῷ Εὐαγγελίῳ ἐνέταξε, τὴν τε ἀποκτῆσιν εὐαγγελικῶς καὶ κανονικῶς, καὶ ὡς οὐκ ἦν ἄλλως ἐπαινετώτερον ἔθετο.

ΚΖ Οὕτως οὖν θιώσας καὶ οὕτω κοσμήσας τὸν παρὰ Θεοῦ δοθέντα θρόνον αὐτῷ καὶ τέλος ἐπιθεὶς τῇ ἀρχῇ κατάλληλον καὶ τὸν ὄροφον τῷ θεμελίῳ εὐδύως πρέποντα πρὸς Κύριον ἐξεδήμησε. Τὸ δὲ θεῖον αὐτοῦ σῶμα, καὶ τῇ ψυχῇ τὴν τιμὴν ἱσοστάσιον, ὅσιον ὁσίως ὁμολογηθῆν τε καὶ τιμηθῆν τῆς μὲν ἀξίας καταδέεστον, τῆς δυνάμεως δ' οὐδ' ὅμως τῶν τιμώντων οὐκ ἐλλιπέστερον,

26. The aged prelate yielded, adding nothing to his speech before the king about resigning; he returned to the monastery. There he found the King on high concurring with his resolve: On his arrival illness prostrated him. Foreseeing his end, he added what was needed to complete the TRIODION, making of it a parting gift to the Bulgarian churches; he had just then finished the portion sung from Easter Sunday till Pentecost. Keener minds can conclude from this what he was when strong in body, if he harried himself with labours in sickness too. Indeed, to such a point was his inner self renewed as the outer was being used up, that he could say after Paul, "When I am weak, then am I strong."

What lastly? He drew up his will (and this was according to the Canons), both about his books and the rest of his property, or rather God's for Whom he owned his all and Whom alone he had for treasure, as the wise merchant had the noble pearl, caring little for the shells. Parting his possessions in two, he bequeathed half to the diocese and half to the monastery, showing clearly by this act how one also ought to own, and how to do both in God's sight; he had his property from faithful rulers and kings, whom it did not behoove him to offend by any slighting, particularly as they were of rather barbaric temperament. The Lord too, far from overlooking the myrrh-bearer, accepted her offering and enrolled her in the Gospel, making acquisition more praiseworthy, when done in accord with God's Word and the Canons; thus teaching that there is no other more laudable way.

27. Having lived such a life and graced the throne given him by God, making an end suitable to the beginning with the roof deftly fitting the fundament, Clement departed unto his Lord. His sacred remains, equal in honour with his spirit, sainted and in saintly manner chanted over and venerated, though less than they merited, but not less than was in the power of those honouring him, were laid at the

τῷ ἐν τῇ μονῇ μνημεῖω ἐνετέθη, ὅπερ αὐτὸς οἰκείας χερσὶ κατεσκεύασε κατὰ τὸ δεξιὸν τοῦ προνάκου μέρος, εἰκοστὴν ἐβδόμην τότε τοῦ Ἰουλίου μηνὸς ἄγοντος, ἐν ἡμέραις Συμεὼν θασιλέως Βουλγαρίας, ἔτει ἑξακισχιλιοστῷ τετρακοσιοστῷ εἰκοστῷ τετάρτῳ.

ΚΗ Ἄλλ' ὁ διέλαθεν, οὐ μικρὸν τῆς τῶν ἁγίων συμμυχίας τεκμήριον· πρὸ γὰρ τῆς αὐτοῦ τελευταίης εἰδον ἐν ὕπνοις τινὲς τῶν αὐτοῦ μαθητῶν Κύριλλον τε καὶ Μεθόδιον προσελθόντας τῷ μακαρίῳ καὶ τὴν τοῦ θείου ἔξοδον αὐτῷ προσημαίνοντας· ἄλλ' ὁ μὲν οὕτως ἀφ' ἡμῶν ἔδοξε γενέσθαι, καὶ τὸν θίον τοῦτον λιπεῖν, ἡ χάρις δὲ οὐκ ἀπέστη, ἀλλὰ καὶ ὁ χροῦς τοῦ διδασκάλου ἔτι καὶ νῦν εὐεργεσίας τελεῖ, πᾶν πάθος καὶ πᾶσαν νόσον ἴωμενος. Μαρτυρεῖ τοῖς λεγομένοις ὁ ξηρὸς ἐκείνος χεῖρας καὶ πόδας, ὅς τῆς θείας τελομένης ἱερουργίας τῷ ναφ' προσελθόν τὴν ἴασιν εὔρατο. Ἦγνυετο μὲν γὰρ τοῖς πολλοῖς, ὅστις εἶη καὶ ἔθεν. Ὡς δὲ τῇ θεραπείᾳ τὴν εὐχαριστίαν προσετίθει, καὶ πολλὸς ἦν τὴν ἐξομολόγησιν καὶ χεῖρας ἦρε τὰς ἰαθείας, καὶ ταῖς θαλαῖς ὀχλήρως ἤδη τοῖς τῷ ναφ' παραιρεθεῖσι καθίστατο, ἐρωτᾶται τὴν τῆς εὐχαριστίας αἰτίαν, καὶ πάντα καταλέγει· εἶνα μὲν τῆς Ἀχρίδος καὶ αὐτός, πολυετὴ δὲ τὴν ἐν τῇ νόσῳ ταύτῃ δυστυχεῖν κάκωσιν· ἀμνηχανίᾳ γοῦν οὐδὲν ἦπτον ἢ τῇ νόσῳ κρατοῦμενος ἐπὶ νουὶ θαλάσσεια τὴν τοῦ ἁγίου τάφου προσκύνειν, εἰ πως ὁ πάντα ἰσχύων ἐν Χριστῷ Κλήμης παράκλησις αὐτῷ γένοιτο. Συρόμενος οὖν χερσὶ τε καὶ ποσὶ τῷ τοῦ ὁσίου προσελθεῖν μνήματι, εἶτα ἐν ἑσκάσει γενέσθαι καὶ τινα γηραῖον ἰδεῖν τῶν τριχῶν αὐτοῦ ἀψάμενον καὶ ἀναστήναι διακελευόμενος, καὶ ἅμα τῷ λόγῳ κρότον τῷ σώματι ἐπιγίνεσθαι, ὅσον συγκρουομένων ὁσδὲν. Ἐώκεσαν δὲ ἄρα συναβροῦσθαι τὰ μέλη καὶ ἀπλοῦσθαι τὰ νεῖδρα πρὸς κίνησιν· εἶτα ἐν ἑαυτῷ γενόμενος ὀγῆς εἶναι, οὐκ ἔτι χεῖρας ξηρὸς, οὐκ ἔτι πόδας ξηρὸς, οὐκ ἔτι πῆρμα φύσεως, καὶ νῦν αἰρῶ χεῖρας πρὸς τὸν ταῦτας ἐκτείναντα καὶ ἐπὶ τοὺς πόδας μου ἵσταμαι. Ταῦτα εἶπεν ὁ πρόωγ ἐξηραμένος, πηγάζων ἐκ θαθέων καρδίας ἐξομολογήσεως ῥήματα, καὶ συμφωνοῦντας ἔχε τοὺς παρεστώτας καὶ λόγοις εὐχαριστηρίοις τὸν ὁσιον μεγαλύνοντας. Καὶ τί με δεῖ τὰδε καὶ τὰδε καταριθμεῖσθαι; Τίς ἀγνοεῖ, πόσοις μὲν δαιμονῶσι, πόσοις δὲ ἄλλως κακουμένοις ἀπαλλαγὴν τῶν ἐνοχλοῦντων κακῶν δεδωρῆται, ἢ τῷ τάφῳ προσελθοῖσιν ἢ ἐπικαλεσάμενοις τὸ ὄνομα μόνον, καὶ τὴν πίστιν ἔχουσι μεθ' ἑαυτῶν, τὴν δραστήριον ὄντως δι᾿ αὐτοὺς; Διὰ τοῦτο καὶ πᾶσα Βουλγάρων ἡλικία τῆς τοῦ ἁγίου χάριτος ἀπολαύοντες, οὐκ

monastery at the tomb built by himself with his own hands toward the right-hand side of the vestibule, on the twenty seventh of July, in the days of Simeon, king of Bulgaria, and the six thousand four-hundred and twenty-fourth year.

28. I have failed to note what is no small sign of the saints' unity in spirit. Before his decease some of his disciples saw Cyril and Methodius in a dream, who had come to the blessed Clement and foretold his departure from life. He was destined to leave us in this way and depart this life, yet his grace did not fly away. Even the ashes of the master do benefactions to this day, curing every form of suffering and every disease. A witness to what we record is the man with dried up arms and legs, who stepped into the church while the divine liturgy was performed and found healing. It was unknown to the many who and whence he was. As he followed his healing with a thanksgiving and was profuse in his acknowledgement, raising his cured arms and soon by his cries becoming an annoyance to those who happened to be in the church, he was asked the reason for his gratitude; he recounted it all: i.e. he was from Ochrida too, suffering the affliction of that disease for several years. In the grip of despair no less than of his sickness, he set his mind on a pilgrimage to prostrate himself at the hallowed tomb, hoping that Clement, who had power in Christ to do all good works, might be his salvation. Dragging himself on hands and feet, he came to the saint's sepulchre, where he soon fell into ecstasy and saw an aged man touch his hair and bid him to rise. At the word, a cracking sounded in his body, as if bones knocked together. His limbs seemed to become rejoynted and the tendons strained for movement. Coming to himself he felt healthy, no longer dried up in arm or leg, nor a cripple of creation. "Now I lift my arms to him who has straightened them and I stand on my feet," said the erstwhile paralytic, uttering words of appreciation from the depths of his heart. He had the bystanders also agreeing with him and glorifying the saint in voices of thankfulness.

But what need is there for me to recount this and that? Who does not know to how many possessed, to how many afflicted otherwise he brought release from the ills besetting them; or who came to his tomb, or only invoked his name adding their faith, the truly ever active servitor of man? Wherefore it is beyond words how great zeal Bulgarians of every age enjoying the

ἔστιν εἰπεῖν, ὅσην τὴν ἐπὶ τῇ τιμῇ σπουδὴν ἐπιδεικνύται, ἕκαστος τὸ κατὰ δύναμιν συνάγοντες.

ΚΘ 'Αλλ' ὦ θεία καὶ ἱερά κεφαλὴ, ἐφ' ἣ τὸ Πνεῦμα καθέδραν ἐπήξαστο! Ὡ φωστήρ οὐχ ἡμέρας μόνης ἄρχων, οὐδὲ μόνης νυκτός, ἀλλὰ καὶ νυκτός καὶ ἡμέρας καταφωτίζων ἡμᾶς ταῖς χάρισιν, εἴτε πειρασμοῖς προσπαλαίοντες οἷόν τινα νύκτα τὸν τῶν πειρασμῶν ζόφον ἔχομεν, εἴτε ἀνέσεως ἀπολαύοντες, ὥσπερ τινὶ φωτὶ φαειδρυνόμεθα· ἐν ἀμφοτέροις γάρ τοις καιροῖς τῶν σὺν χαρίτων καταξιούμεθα. Ὡ σάλπιγξ, δι' ἣς ἡμῖν ἐσάλπισεν ὁ Παράκλητος, ὁ ποιμὴν ὁ καλός, ὁ θεὸς ὑπὲρ ἡμῶν τῶν σὺν προβάτων τὴν ἁγίαν ψυχὴν, καὶ διὰ πολλῶν ἰδρώτων καρτίσας Θεῷ τὸ ποιῆμα, εἰς τόπον χλόης κατασκοινώσας ἡμᾶς, τὰς διὰ τῆς σῆς γλώσσης ἐρμηνευθείσας Γραφὰς καὶ ἐφ' ὕδατος ἀναπαύσεως ἐκθρέψας τοῦ θείου θαπτίσματος, καὶ ἐπὶ τρίθους ὁδηγῶνς δικαιοσύνης, τὴν ἐργασίαν τῆς ἀρετῆς. Διὰ σοῦ γάρ πᾶσα τῆς Βουλγαρίας χώρα Θεὸν ἐπέγνωσαν, τὰς ἐκκλησίας αὐτὸς τοῖς ὕμνοις καὶ ταῖς ψαλμωδαῖς ἐπύκνωσας, τὰς ἐορτάς τοῖς ἀναγνωσμοῖς κατεφαίδρυνας, μονασταὶ διὰ σοῦ θίους Πατέρων ὁδηγοῦνται πρὸς ἄσκησιν, ἱερεῖς διὰ σοῦ τὸ κανονικὸς ζῆν παιδεύονται. Ὡ ἐπίγειε ἄγγελε, καὶ οὐράνιε ἄνθρωπε! Ὡ ἐλπίς τῆς τῷ προφήτῃ προορισθείσης μὴ λειπομένη μηδὲ μικρὸν, ὅτι καὶ μέλλον ὡς πλείονας υἱοὺς πίστεως προενέγκασα! Ὡ τυφλῶν ὁδηγέ, ὅποτερὰν τίς λογίσαιο τυφλότητά τε καὶ ὁδηγίαν! Ὡ, Κυρίῳ κατασκευάσας λαὸν περιούσιον, ζήλωτὴν καλῶν ἔργων, ὃν ἐν σοὶ ἔβλεπον. 'Αλλ' ἔτι καὶ ἐποπτεύεις τὴν σὴν κληρονομίαν, πάντως πλείω καὶ μείζω νῦν ἰσχύεις ἢ πάλαι ὢν ἐν τῷ σώματι, καὶ τὴν ποιηρὰν ἀπολαύοντις αἰρέσιν, ἢ τῷ σῷ ποιμνίῳ νόσος λοιμώδης παρεισεφάρη, μετὰ τὴν σὴν πάντως ἐν Χριστῷ κοίμησιν, μὴ διασπείρῃ καὶ διαφθείρῃ τὰ τῆς νομῆς πρόβατα, ἢν στήσας, ἅγιε ποιμὴν καὶ χρηστότατε· τηροῖς δὲ καὶ θαρραλικῶν ἐπιδρομῶν ἀπειρότους τοὺς σοὺς τροφίμους ἡμᾶς, καὶ πάντοτε μὲν ἐφορῶν, μάλιστα δὲ νῦν, ὅτε θλίψις ἐγγύς, ὅτε οὐκ ἔστιν ὁ θορηδῶν, ὅτε σκυθικὴ μάχαιρα Βουλγαρικῶν αἱμάτων ἐμέθυσεν, ὅτε χεῖρες ἄθλων τὰ θνησιμαῖα τῶν νέων τέκνων τοῖς πετεινοῖς τοῦ οὐρανοῦ ἐξέθεντο θρώματα, ὅς θραύσας τῇ δεξιᾷ χειρὶ τοῦ ὑπὸ σοῦ θεραπευθέντος Θεοῦ, εἰρήνην τῷ σῷ λαῷ χαρίζομενος, ἵνα σοὶ καὶ τὰς ἐορτάς ἱσθῶμεν ἐν πάσῃ ἀγαλλίασει, Πατέρα, καὶ Υἱόν, καὶ Πνεῦμα διὰ σοῦ δοξάζοντες τὸν ἕνα Θεόν, ὃ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

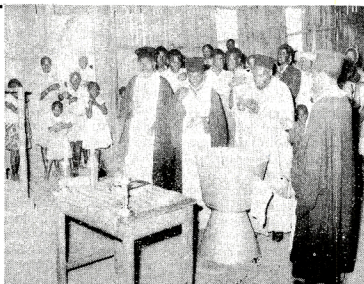
saint's grace display to honour him, each one doing so according to his ability.

29. Oh sacred, divine head in which the Holy Spirit set a throne! Oh beacon shining not only by day, nor by night alone, but both day and night; illuminating us with rays of grace, whether we are wrestling with temptations in their gloom like a night over us, or living in comfort are gladdened as if by a higher light! At either time we are granted your blessings! Oh clarion with which the Paraclete has called us! Oh good shepherd, who offered a saintly life for us your sheep, and built up the flock of God under streams of sweat, setting us in green pastures — the Scriptures interpreted through your tongue — nurturing us beside waters of repose after divine Baptism and leading us into paths of righteousness, for the work of virtue.

Through you all the country of Bulgaria has come to knowledge of God; you have filled the churches, thanks to hymns and chanting, made the holy days joyous with sacred readings. Through you monastics are led to the lives of the Fathers for ascetic practice; through you priests are trained to live by the sacred canons. Oh angel on earth and man of heaven! Oh olive-tree never falling short in the least from what the prophet foretold, since you have brought forth even more sons of fruitfulness. Oh guide of the sightless, whichever of the two kinds of blindness and guidance one considers. You have prepared a chosen people for the Lord, zealots of good works which they saw in your example.

May you watch over the heritage you have left, for in truth you have power now to do more and greater good than you had before while in the body. May you drive out the evil heresy that crept in like a plague among your flock after your dormition in Christ; lest it scatter the sheep of the pasture and cause them to perish. May you establish the flock, holy pastor and most benignant. May you keep us your foster-children unmolested by barbarian invasions, above all now when grief is near, and there is no rescuer; when the Scythian sabre is steeped in Bulgarian blood, when the hands of the godless cast our young marked for death as prey to the fowls of the sky. May you crush the foe by the right arm of God, Whom you have served; granting peace to your people, that we may celebrate holy days for you in all rejoicing, and glorify through you the one God, Father, Son and Spirit, unto whom is due all glory, honour and worship, now and ever, and unto ages of ages, Amen.

**IMPRES-
SIONS
FROM
A BRIEF
CONTACT
WITH**



**ORTHODOX
KIKUYU
IN
CENTRAL
KENYA**

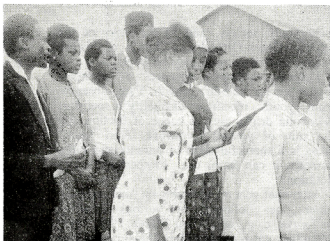
A' Liturgy and Baptism

Tuesday, August 15th, 1967: We arrived at Waithaka, a settlement located 8 miles west of Nairobi. It was about 8:30 a.m. The church, erected on the upper part of a low, all-green hill slope, was nearly filled with men, women and children of every age. It is a simple, long and narrow structure, with "walls" of rough-hewn boards set up parallel, but not reaching the tin roof. Some lower planks at intervals leave empty spaces — the "windows" — and the absence of any boards on the west side forms the entrance. Two smaller openings near the "sanctuary" serve the congregation as "doors". The Iconostasis is a plain, wooden partition, on which some paper icons are suspended. On the east side, pieces of tin from old vessels are propped up to form a niche. The "windows", which always remain open, and the other ample gaps between the upright boards let the air blow in and out freely, a feature not so pleasant at the time of the rains and of water streaming down, in view of the altitude at Waithaka reaching 1600 to 1700 metres. Here is found the starting-point of the Orthodox in the Kikuyu tribe of Kenya; it is their "metropolis" for some years already. I thought at once of the magnificent Orthodox churches in Europe, in America, and I felt shame at the quality of our "brotherly love". A single parish of Athens could very easily solve the problem of building a church at this most crucially situated mission base.

An African priest began Matins, using his large-size, handwritten "missal" — it was actually transcribed in a bookkeeper's journal. After the Six-Psalm reading, done in the Kikuyu version, by a young man with a so-

norous voice amid the congregation's perfect silence, the timber-shed started reverberating mystically with waves of "Mwathani igwa tha", Lord be merciful. More than 250 souls responded to the celebrant's petitions with a whole heart. Even more fervent and vibrant were their voices as they went on, chanting the canticles, the 50eth (=51st) Psalm, the hymns (Catabasiai), singing all together, men, women and children. The whole worship grew in devotion at the Divine Liturgy. The petitions and almost every concluding exclamation were intoned in Kikuyu by my two concelebrants, with some in Greek by the writer, to which the congregation responded in their tongue. There were moments when one was stirred by the people's participation — with their ebony countenances gleaming as they watched the Sanctuary entrance in adoration and awe. Deeply affecting was the high point at the sanctification of the Precious Gifts, when all kneeling down sang softly, "Thee we praise...", "Nitwagu-kumia we...". At the bidding, "With fear of God, with faith and love come forward", dozens of believers drew near in exemplary order, to partake of the Chalice of Life. Certain instants of such promise are sources of confidence in the future of African Orthodoxy.

The Church Service ended at 12 noon. After a short recess the Baptism commenced, with 31 candidates to be baptised: many were young people, some adults, and several children of Orthodox parents. Fr Ioakim, the eldest Kikuyu priest, began the Office of the Exorcisms in his language: "Lord, our God, to Thee we pray and Thee we entreat: Let the light of Thy countenance shine upon Thy servant...". The ritual took on a power of its own with each symbolic act.



by Archim. ANASTASIOS YANNOULATOS

Breathing thrice on the mouth, the forehead and the breast after the reading, the priest intoned (in Kikuyu again), "Expel every evil and unclean spirit, hidden and nestling in his/her heart"; and the Catechumens' Preparation mounted to a unique pitch at the priest's triple question, "Do you renounce Satan?" The entire group of those being baptised raised their hands toward the west and answered aloud, "I do"; and on to the next query, "Have you renounced Satan?", — "I have"; and to the command, "Breathe at him, and reject him": All of them together (the sponsors for the children) replied word for word to the symbolic priestly bidding. One must live close to an African community at such moments, in order to feel the meaning and the thrill intrinsic in the Exorcism rite, to sense more vividly the life of the Ancient Church.

Following the above, Fr Peter assisted by the two younger priests, namely Fr Eleftherios and Fr Demetrios, performed the Baptism. At Holy Chrismation it was a profound experience for the writer to aid his African colleagues by tracing the Cross with Sacred Chrism on the forehead, eyes, lips, ears, breast, hands and feet of those baptised: "The seal of the Holy Spirit's gift, Amen".

At the end, the illuminated ones holding lighted candles chanted "You who have been baptised unto Christ, have put on Christ" using the mother tongue and stepping rhythmically round the font. Fr Peter swung the censer with joyful alacrity as he led the festive hymn. After the Baptismal Service which ended at 2:30 p.m. (five hours and a half with Matins and the Divine Liturgy), a simple lunch was served, consisting of bread, green herbs, bananas, tea and milk, prepared by the women

in a hut near by. Every one beamed with gladness.

To reach a little closer to the hearts of the parishioners, I requested Mr. Eleftherios, Gen. Sec'y of the Church and a young man full of life, to initiate me into his mother tongue somewhat. It has certain sounds hard for us to utter. My efforts in framing some phrases in Kikuyu were received with hearty laughter and applause. I imagine they sounded similar to the "Greek" of foreign friends, who shatter syllables, vowels, consonants and words, e. g. "Agapetoi - mou - adel - phoi - hairoma - i - poly - pou - cimai - con - ta - sas". It was somehow a way to cross the barrier of language — even though tongue, lips and throat did suffer — and approach nearer to this new Orthodox family.

B' Orthodox Youth

A meeting with the young people came next. I must say that the most surprising phenomenon of all I witnessed in Kenya's Orthodox Church was the "African Greek Orthodox Youth Movement". Our first contact occurred on July 23rd at a little service held in Lironi, 14 miles west of Nairobi, on the occasion of our visit there. Mr. G. Habib, General Secretary of SYNEDESMOS was with us. On August 14th we met Fr Demetrios, President of the movement, and on the 15th — the Holy Mother's Dormition — I was able to speak with some of its members, young men and young women. Their live spirit, their interests and eagerness left the best impressions on me. We talked of the endeavour they are making to instruct the younger ones in the Faith, about their programme of meetings, and the like. All spoke English, so that our discussion went on at ease, as if we had known each other for a long time. Next day, August 16th from 8 to 10 in the evening, I had the pleasure of conferring more freely with the President and the General Secretary of the Youth Movement. — "Well, how is it that you resolved to take this step?", I asked. — "Among the few Orthodox books that came our way", Moses the Gen. Sec'y explained to me, "was the volume ORTHODOXY, 1964. In it we discovered what was being done in other churches, and we thought of starting an Orthodox youth movement ourselves. That was in August, 1966. We invited the young people of all our Orthodox parishes, and in October we had a meeting with our pastors present, to consider how we would proceed. We met again on the day before Christmas Eve, December 23rd, 1966, at Wai-thaka, with Fr Peter and Fr Ioakim attend-

ing. Then and there we decided to write a letter to Mr Eleftherios, General Secretary of the Church (we need to explain here that in East Africa, where no official State Religion exists, a Church is legally organized as an association). We petitioned that approval be sought for the founding of an Orthodox Youth Movement in Kenya. After obtaining it we held our first assembly on January 7th, 1967, at the newly built St. Eleftherios Church of Lironi, and elected the Board which would govern it".

I was told that over five-hundred attended that historic gathering, $\frac{2}{3}$ of them young people 15 to 21 years age, and $\frac{1}{3}$ of them 21 to 35. Subsequently they chose a board of 6 members, aged 18-20, and organised their total membership into 13 chapters by parishes. When we speak of parishes in Kenya, we mean villages several kilometres apart.

"We had no idea how such an endeavour is directed. We had never taken part in any like assemblage", Moses continued. "It was very hard for us to give this brotherhood a start. We did so with what little knowledge we had in our heads; no books, or financial means or other materials were available. Nor was it easy for us to come in touch with the other parishes. But thanks to hard work we have created something".

Then on January 14th, 1967, another assembly took place at Mulungo, to exchange views on the programme of their effort. The outcome of their deliberations was handed to me type-written in English. I include a few paragraphs here, to bring out the spirit and the problems of the movement more clearly and directly:

— "Every member of the movement must be united in holy matrimony through the Sacrament of Marriage, to enter a spiritual union according to the Church's ordinances (Eph. 5: 31-32). It is essential for us to be in harmony with our Christian parents; for this, great diligence is needed. Hence we should: a) ask for their permission, before we go to some meeting; b) bid them Good-bye, when we leave for school, short trips, outings, as we are still young; conduct ourselves right toward one another; respect all persons; abstain from spreading rumours, whispering, engaging in propaganda.

Every member's duty is to keep the rules of the Church, participate in the Sacraments and follow a good, Christian plan of life; attend and be prompt at meetings. Laziness has no place, nor is there time for it in this organization.

Every leader from the various parishes should bring in writing a) the story of the

local youth society, and b) the story of the African Greek-Orthodox Church of his/her parish, so that records may be kept.

Disputes, tardiness, absences of members hinder our association's growth. Three absences from youth meetings disqualify a member. Alcoholic drinks are the cause of friction and the ruin of youth's teamwork. Also "mini" dress is a shameful sight to parents and older persons; it can harm our brotherhood's reputation".

After that general assembly on fundamentals, other ones followed at various localities in Kenya: e. g., Mukui on March 19th, 1967, when they voted to apply for official recognition by the Government, raise the membership fee to 10 shillings and make their headquarters at the Diocesan Offices in Nairobi; another on July 9th, 1967, at Kerwa, with a main programme in the form of a competition among several youth groups in singing, sports and acting short scenes. "The results were very fine", Moses affirmed; "all of us felt much encouraged, as we had not enjoyed such a get-together till then".

A similar meeting was realised lastly on August 12th, 1967, at Lironi, with a like content plus a series of addresses by responsible speakers on the future course of the Youth Movement. The weekly schedule of the teams appears in the mimeographed announcement given out by the Board:

AFRICAN GREEK-ORTHODOX YOUTH MOVEMENT of KENYA,

P. O. BOX 6119, Nairobi.

Tentative Programme for the Year 1967

*All meetings begin at 3 p. m., and close at
5 p. m.*

DAY EVENTS

Sunday: Lecture on Ecclesiastical History; Choir, or talks.

Wednesday: Games; Music, or Choir Rehearsals.

Saturday: Discussions; Choir, or Excursion.

Issued in July, 1967.

I listened to the deep African voice, while looking at the earnest, glowing eyes of the 20-year old speaking to me; I felt magnetised. For a moment I wondered whether I was dreaming, or simply hearing an embellished fable. But everything that so far had come to my attention, papers, announcements, persons,

information, photographs, agreed with the story. I was witnessing a sudden growth of youthful enthusiasm, like that which only the African thickets with their heavy rains know. The seal of the Spirit was quite distinct.

The sequel of the conversation was a turn to the spiritual part which had to be included, so that their endeavour might not develop into an athletic or social club alone. We spoke of SYNDESMOS and of the other Orthodox movements in Europe, the Middle East and America. We formed the plan of regular conventions for the chapters, and I assumed the task of a somewhat more direct guidance in their future activity, through the distribution of concrete programmes for meetings and action, helps, books, Orthodox icons, regular exchange of letters and, if possible, organising the education of staff personnel as a start. We also arranged for financial aid toward immediate entry on musical studies at Nairobi by the two self-taught leaders (choir and band) of Orthodox Youth, in order that the singing at Divine Liturgy may become more methodical and that Orthodox chant and Christian song may be cultivated; these are a vital function in the life of Orthodox Africans.

In a written draft offered to me they point out the following: — "As we all know, an auto cannot run without fuel. In the same

way our organization cannot function efficiently without the indispensable means which it needs. We lack many things, such as: a) Books giving us broader knowledge; b) equipment to take photos of meetings and other youth activities; c) a typewriter, a loudspeaker, a magnetophone for conducting our meetings better; d) choirmasters able to teach music. We need some experts to guide us; also help for training our present leaders to acquire musical knowledge; e) we want to be acquainted with other youth movements too, besides those in East Africa, and we ask you to bring us into contact with them; f) we also wish to find places abroad where our staffs could be trained in theology and other subjects, in order to help our Church and our association improve".

To one who has a slightly better than vague notion of African conditions, the facts and aspirations reported above in all plainness and without elaboration of wording, are doubtless striking as coming from a small missionary community. If this self-planted, life-bearing kernel, found in one of the most dynamic peoples of Kenya, is suitably tended spiritually and materially, the prospects opening to Orthodoxy's radiance in East Africa bear high promise.

Kampala, August, 1967



Eleven hundred years from the
great missionary campaign in Moravia

SAINTS CYRIL (CONSTANTINE) AND METHODIUS ENLIGHTENERS OF THE SLAVS

Archim. EUSEBIUS VITTIS

III

[A summary of the work: **To Cyril and Methodius a festive volume on their eleven hundredth Anniversary.** Thessaloniki 1936.]

b) The work of St. Methodius. Though in the sources Constantine stands out while Methodius is overshadowed by him, the latter was no less notable. Among his assets were solid administrative experience plus a legal and literary schooling not to be slighted. His work after Constantine's decease is shown by his life and activity to have been commensurate with that of his brother.

c. The Thessalonian brothers: their origin and the significance of the Cyrillo-Methodian tradition in Greater Moravia. Christian infiltration, especially on the part of Byzantium, had begun much earlier than the time of the two brothers. That is a historical fact. The great empire of the east exercised a mighty spell on the people's imagination. It was natural that men endowed with so many gifts and hailing from that majestic realm should create an equally great impression, as they were exemplars of the Gospel preaching, besides much else. The Slavic they spoke completed the fascination exerted by their personality; likewise did worship in Slavic, which they brought into use. Thus the saints were regarded as genuine apostles of Christ, next to the Twelve and the Seventy. The dramatic events following were a factor themselves in making their life a legend to the people and their persons models of saintliness and virtue. Moravia as a state was dissolved; but its people remained the same. In that folk's heart the tradition of the saints was kept alive and clear. It rooted itself deep in Moravia, Bohemia and elsewhere. At every critical moment for their peoples that tradition was their mainstay; a source of moral courage and of civilizing energy. As the 18th century closed and the 19th dawned, a spi-

ritual rebirth began in Czechoslovakia, which effected the people's regaining touch with the brothers' tradition. In the books published on the subject one discovers how firmly the components of this tradition struck root in the soul of the people, and what a renewal there was of homage, admiration and love for Sts. Cyril and Methodius. "The memory of the two Thessalonians is more alive than ever. The interest of scholarly research is so widespread, that one could spend a lifetime reading up solely on the epoch of their activity; such studies are always timely and of value. But the people's remembrance and appreciation of the brother-saints is equally great".

4. Professor C. G. BONIS: *Ss. Cyril and Methodius, the Slavs' apostles, and the basilica of St. Demetrius at Thessaloniki*. (A contribution to solving the problem of their descent, and to interpreting certain mosaics and inscriptions in the church. Study).

Fr Dvornik has demonstrated the historical accuracy of the brother's biographies. But he did not deal with the problem of their parents' noble lineage; the result is that he fell into grave error. "What he and all after him left unexplored and unanswered, namely the family origin of the saints' father Leo and their mother Maria, it is our aim to trace and clarify; the issues left will then clear up of themselves".

"Among all the historical sources we have studied (Chronicles, hagiology texts, biographies, sermons and letters), the most useful is the correspondence of Theodore the Studite and his other writings... A study of them led us to the more or less safe inference, that the house of Platon (illustrious ascetic and uncle to Theodore of Studium), and that of empress Theodora had ties of kinship; also that of

Photius must have been related to Platon's and Theodora's as well as to the house of Leo the Mathematician, who served as Archbishop of Thessaloniki and was a nephew of John VII the Grammarian and fanatic iconoclast Patriarch (837-842). The kinship of blood, marriage or baptismal sponsorship with erstwhile ruling houses (whether it be real or indicated), will be set forth in all clearness to one and only end: placing at the proper point the link connecting 'droungarios' Leo and his spouse Maria with all such relationships, so as to elucidate the origin of Sts. Cyril and Methodius, a matter causing researchers so many and so hard troubles, that some of them reached over themselves to ascribe a Slav parentage to our saints".

This research, fraught with conjectures it is true, arrives at the conclusion that both Leo the droungarios and his wife Maria belonged to noble families and were related to those of Platon the ascetic and of empress Theodora, as appears in a table attached.

On the other hand, the history of the interior decoration of St. Demetrius' church at Thessaloniki leads to the following deductions:

a. The building had been burned and was restored by Leo, the "droungarios" who probably was also "prefect" of the city; the renovation and embellishment began with the very first years of Theophilus' coming into power (829).

b. That sacred temple was rebuilt and decorated in fulfilment principally of a demand by the devout population of Thessaloniki, out of the love and veneration in which the city since of old held her cherished patron, Saint Demetrius.

c. The church was also an indirect means for convincing the Orthodox faithful of the wise policy followed by the rulers of the empire, namely that they respected and esteemed the feelings of Thessaloniki's godly people.

d. It was likewise meant to show the piety of the ecclesiastic leaders; but above all the godliness of "prefect" Leo's entire house.

e. The decoration of the church however enraged the fanatic iconoclasts. Emperor Theophilus and Patriarch John VII the Grammarian intervened in their favour. Hence the recall of both "prefect" Leo and of his namesake, the Archbishop of Thessaloniki and nephew of the Patriarch, i. e. Leo the Mathematician.

f. At the same time it came to be a mirror of the saintly persons in Theodora's godly family, who besides their piety were distin-

guished for fervent zeal and deepest devotion to the veneration of the sacred icons.

h. Be it added that the church of St. Demetrius was also the work of divine Providence, to exalt and keep alive through the centuries not only the name of Platon's house or of empress Theodora's, but above all of Leo the "patrician's" family and of his son Leo "droungarios"; particularly through him, and most worthily so, the names of the glorious scions sprung from the blessed stock of them all, i. e. Sts. Cyril and Methodius, apostles to the Slavs.

5. MARIN TADIN: *La glagolite ("glagoljica") en Istrie, Croatie et Dalmatie depuis ses débuts jusqu'à son approbation, limitée et bien définie, par le Saint-Siège (1248 et 1252)*. The glagolitic script - "glagoljica" from its very start till its approval, limited and well-defined by the Holy See, 1248 and 1252).

Purely linguistic reasons persuade us that the term glagolitic is Croatian, and was used before this script was ascribed to St. Cyril. The word was attached to a certain form of handwriting, but soon was applied to church ceremonies performed in the Slavonic idiom across Croatia. Today it is used of all texts written in glagolitic; it is a religious and cultural heritage of the Croatian people.

Origin of glagolitic. The problem of its origin has interested historians and slavologists for centuries. As solutions of it various hypotheses have been proposed.

a. The Jeromian theory. This is the oldest and is mentioned by Pope Innocent IV in 1248. He states verbatim that the Croatian clergy used the Slavic liturgy, regarding Jerome as the inventor of glagolitic writing. Ascription of it to him is due to the Croat priests' efforts to defend their script by its prestige, against the Latins' enmity who opposed its use.

b. The Gothic theory. According to others glagolitic script has Gothic and Runic (ancient German and Scandinavian) elements. This view has been based on the fact that the heathen Croats had become Arian Christians before settling in White Croatia. Hence the Slav version of the Bible was made with the translation of Ulfilas as a basis. Thus the beginnings of glagolitic are placed in the 5th-7th centuries. The confusion of Slavs and Goths made by some historians accounts for this theory, which has few adherents today.

c. The Cyrillo-Methodian

theory. This arose in the 18th cent. with the awakening interest in Slavic studies; it claims that the origin of glagolitic script stems from Cyril and Methodius. Its documentation is drawn from the Lives of the Saints, Pope John VIII's letter, a 10th cent. tractate by the monk Schrabr, et al.

This hypothesis has the most devotees nowadays. But no source attests that the two brothers devised glagolitic writing. The sources state that a special alphabet was created for the Slav language, because those extant did not meet the shadings of its sounds.

Glagolitic is older than the Cyrillic script: this is held by

d. The Western theory. Basing themselves on it, many scholars seek the origin of glagolitic in a Latin hand of the Middle Ages. They argue that it was introduced into the archdiocese then within the jurisdiction of the patriarch of Aquileia, where Frankish Benedictines were active among the Slavs of Istria and Venice. The most ancient glagolitic liturgical texts are the "Sheets of Kiev", used at the patriarchate of Aquileia in the 7th-9th centuries and bearing a tradition antedating the brothers. It is self-understood that the Croats, who were converted in the 7th cent., possessed the most essential ritual books prior to the mission of Cyril and Methodius into Moravia. The assumption is that texts of worship and hagiographic ones in current use had been rendered into Slavic and copied by those concerned. What script characters did the copyists employ? Greek and Latin; for we have both influences, eastern and western, quite strong in Croatia. But on the precedent of the Greeks, when Croats became Christian in numbers, they used their own tongue in worship. As they had a country of their own and a rather homogeneous population, it was not hard to have Croatian texts spread and circulate from town to town and from district to district. Nor was exchange of texts with other Slav regions difficult. The existence of entire books even, translated into Slavic and written in Latin characters, cannot be excluded. It seems however that there was another script, besides the Greek and the Latin ones. In Constantine's biography for instance there is mention of someone at Cherson who had a Slavic Gospel lectionary and a Psalter which Constantine (Cyril) was unable to decipher. But as soon as the sounds for the letters in the unknown script were made known to him, he read the books and understood them: the language was Slavic. That writing was glagolitic. The alphabet was called FRUSIKIMI—

Frankish, and meant Slavic of a western country, one bordering with the Franks. The term was easy to confuse with the name UGURISKI, which means Hungarian. The Hungarians however were not yet known at that time. This error was made by the transcribers of St. Cyril's biography. We know Croatian was spoken even in Albania till lately. It is not unlikely that the two brothers saw Croatian translations among the Slavs of Macedonia. Since they lived at Constantinople during their youth, it is not probable that they were familiar with Slavic written in glagolitic; which is a neat idiom and has a great many archaic words. It is safe to conclude that such a cultivated language was the work of Croat priests. Besides, the brothers had so little time to spare from their all around preparations for the mission to Moravia, that it is a question whether they found any chance to do translation work. It is natural that may have used pre-existing versions recorded in glagolitic.

The glagolitic script in Dalmatia-Croatia, and the Holy See. Evidence of Methodius' passing through Croatia is lacking. It is equally out of the question that disciples of his went there after his death. In fact they were very few, since those canonically ordained as pastors would be obliged to stay at their posts. Any left over must have been still fewer and only monks; these headed toward Bulgaria rather, after their expulsion from Moravia. The progress of glagolitic in Croatia, even if we suppose that Moravian priests went there, could not be explained by their influence alone. Glagolitic had been disseminated previous to Cyril and Methodius; witness Charlemagne's law forbidding the use of non-Roman liturgies. The script must then have spread in Croatia before that order and the council decisions against it. Its diffusion met the Holy See's opposition, with a recognition by the latter of those cases where the use of Latin was impossible, e.g. in the bishopric of Senj and at the Benedictines' monastery Omisalj the order of custom was imperative there. Perhaps that recognition under the pressure of circumstances was sufficient for the tacit toleration of glagolitic in other areas of Croatia too.

The final deduction from this research is that the western theory has its arguments and is based on the same premises with opposing hypotheses. Hence, according to this theory glagolitic is not a product of Cyril's mind, but existed before him. That by no means lessens the worth of Cyril's and Methodius'

contribution. By adopting the glagolitic script the two brothers solidified Christianity in Moravia and Pannonia, enriched Slavic literature with new texts and elevated the Slav idiom to the level of other advanced languages in the civilized world. Honoured by the Churches of East and West, Sts. Cyril and Methodius are worthily regarded as saints, apostles, teachers and educators by the Slavs of yesteryear, of the present and of the future.

6. D. HEMMERDINGER - ELIADOU: *La représentation iconographique de Cyrille et Méthode* (The iconographic portrayal of Cyril and Methodius).

The homage paid to St. Cyril rapidly passed ordinary bounds to become a veneration to a martyr; and his tomb a "martyrion" (martyr's shrine). The genesis of the two saints' iconographic portrayal is traceable here and there at Rome, where they are pictured with other figures in their company, or with Fathers and Saints of Rome and Constantinople. We also find such iconography in Slav areas of the West or East, for the brothers were apostles to the Slavs. It was natural that they early attracted the attention of scholars; but research in the field of iconography is more recent.

Iconographic data about the saints present the same gaps as their history does; thus a study of them is not easy. Hagiographic manuscripts, Greek, Latin and Slavic, have not been investigated, or preserved to our day. The more ancient depictions are rather rare. After the 16th cent. we have a more frequent portraiture, which reaches a high point in the 19th cent.

The representation follows vicissitudes, oral or written, of the traditions about them, as well as local popular veneration of them. They are shown as saints of the Roman Catholic or of the Orthodox Church alike. The record of their canonization is not altogether clear. Though the Western Church was applied to on the part of Slavic petitioners for the brothers' solemn recognition as saints, no definite decision was given out. Popular faith in them and honour to them started growing very early in Slavic lands, as commemorated in Triodia, Menaia, the Prologues (brief synaxaria) to Lives of the Saints, etc. The only statement we can make is that they were proclaimed Saints in the West between the 11th and 13th centuries. In the Slav Countries of the East we have no ampler testimony. Consequently the iconographic

portrayal of them cannot be studied with their canonization as a basis. Their iconography was of a folklore character and must be dealt with as such.

There must have been portable or even larger icons of the saints as early as the 10th cent; they have not survived. Research done to uncover the basilica and the tomb of Cyril has brought to light a fresco depicting him in front of emperor Michael, who is entrusting him with the mission to Moravia. There is no certainty that the one portrayed is himself. It is doubtful too whether the tomb found is really his. Opinions are divided; the problem remains unsolved. Three other frescoes are extant; at least one (of the 12th cent.) bears the near certainty of being a Cyril and Methodius representation. We find icons of them in Kiev (Kyrylovski Monastery, probably at St. Sophia too, but that is not altogether certain), at Dochiareion Monastery on Mt. Athos (13th cent.), in Rome (Capella delle Reliquie of St. Peter's Basilica, though doubtful), in calendars of polyptic form; in Yugoslavia (Church of Stara Nagoritsa, 14th cent.), in miniatures (Russian Chronicle of Königsberg, 15th cent.), on seals (Olomuk Monastery in Moravia, 16th c., more recent ones elsewhere), in frescoes of the 16th and 17th centuries (Dolna Besovitsa Monastery in Bulgaria); in handbooks of church painting, with model pictures of saints for apprentices to copy. (Novgorod, 16th cent. Boronovski and Yaroslavlski, 17 cent.). In these two centuries we have many more pictures of the saints and of their disciples.

The lack of several historical data, though we have unquestioned historic personages before us, has led some to consider the saints as legendary figures, rather than as real persons. One should not of course be led astray by such over-critical notions.

The remaining studies in the volume are: A. Professor I. E. ANASTASIOU: *The Condition of Education in Byzantium during the 9th century*.

(General education at Byzantium before the 9th cent. The University of Constantinople: "Oikoumenikon Didaskaleion". (Ecumenical Teaching Centre). Education in the 8th cent. The iconoclasts' new educational system. Personages, schools and intellectual activity in the 9th century. Restoration of icons. Photius and Leo the Mathematician. Cyril in Constantinople. Political and ecclesiastical changes at Constantinople. Classical instruction. Missions. Patriarchal Academy.

Founding of the Magnavra by Bardas). B. Professor B. N. TATAKIS: Photius, the Great Humanist.

(Photius: his education, views on schooling, educational and teaching activity. Photius on literature and philosophy).

C. Professor JOHN CARAYANNOPOULOS: The Historical Background to the Work of the Apostles to the Slavs.

(Historical significance of the 9th cent. for Europe. The political and religious situation in Moravia and Bohemia. Conditions in the Balkans. Policy of Pope Nicolas I. Ratislav and Boris of Bulgaria. Ratislav's turning towards Byzantium. Moravia and Byzantium linked together. Leaning of Boris toward the West, with ecclesiastical autonomy as his demand, and final affiliation of the Bulgarian Church to that of Constantinople).

D. Professor DJORDJE SP. RADOJCIC: (Novi Sad). Traditions cyrillo-méthodiennes chez les Serbes (Cyrillo-Methodian traditions among the Serbs).

(The "slovasti" characters as a first step toward writing. Popular oral literature. Christianization of the Serbs. The Serbs as a Slav people. Civilizing influences on the Serbs. Introduction of glagolitic and "cyrillic" script. Serbian traditions about Methodius and Cyril. Further development of "cyrillic" handwriting. Significance of the two saints for the cultural and other aspects of the Serbs' national life).

E. Archimandrite PIERRE L' HUILIER: Les relations bulgaro-byzantines aux IX^e et X^e siècles et leurs incidences ecclésiastiques (Bulgarian-Byzantine relations in the 9th and 10th centuries and their ecclesiastical tangents).

(The ecclesiastical organization of the Balkan Peninsula and the barbarian invasions. Ecclesiastical position of Bulgaria. Organization of the Bulgarian Church. Czars Simeon and Peter. The Patriarchate of Bulgaria).

F. Professor GEO. T. COLIAS: Did Emperor Basil I exercise a Hellenizing policy toward the Slavs?

(Interpretation of the 101st section of the 18th Order in the *Tactica* of Leo the Wise, particularly of the word "graicosas". Acceptance of the rendering *graioco* (grecos) = congregate, concentrate, assemble, subjugate. Importance of knowing Modern Greek for a right understanding of Byzantine matters. Basil did not exercise any hellenizing policy).

G. Protopresbyter FERIZ BERKI (Budapest): Two Events in the lives of Sts. Cyril and Methodius connected with the pre-history of the Hungarians.

(The Hungarians became Christians through Byzantine missionaries. The ancestors of today's Hungarians. A first contact of St. Cyril with Hungarians. Converse of St. Methodius with the Kral of Hungary. Comparison of the two narratives. Relations of Hungarians with Byzantium).

"GO YE" ΠΟΡΕΥΘΕΙΤΕ

μαρτυροῦντες πάντα τοῖς ὄμοις (1 Πέτρ. 2: 12)

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